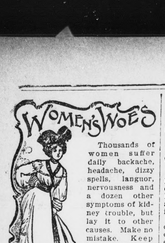

WOMENSWOES

Thousands of women suffer daily backache, headache, dizzy spells, languor, nervousness and a dozen other symptoms of kidney trouble, but lay it to other causes. Make no mistake. Keep the kidneys well, and these aches and troubles will disappear.

Mrs. Anthony Cadrette, 77 Mechanic St., Leominster, Mass., says: "My sight failed, I had sharp pals in my back and bearing-down pains through the hips. I was nervous, fretful and miserable. The urine was greatly disordered and I began to have the swellings of dropsy. I was running down fast when I started using Doan's Kidney Pills. A wonderful change came and after using them faithfully for a short time I was well."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Carbonic Acid Springs.

In the Auvergne region of France a large amount of carbonic acid gas comes from the soil and is one of the best traces of the former volcanic activity of this region. The springs that yield the gas are found generally in the fissures of the ground which allow the water to rise. One of the Montpensier springs has been known as the "poisoned spring." Animals which descend into the cavity to drink are soon asphyxiated by the gas which is given off by the water.

SUNDAY SERMON

A Scholarly Discourse By Rev. W Henderson.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "The Holy Spirit," the Rev. I. W. Henderson, pastor, took as his text Jno. 14:16-17. He said in the course of his sermon:

As we read this and the two succeeding chapters of this good news of the Beloved Disciple, we appreciate more and more, the vital, forceful influence of the Holy Spirit upon the lives of those who love and serve God. It was at the close of the Last Supper that Christ uttered these words. A few hours and the cross claimed Him. Philip had asked, "Lord, shew us the Father." Our text is a portion of Christ's answer.

We are told by the commentators that the Holy Spirit, the Comforter is also an advocate, a helper. Literally translated the Greek means: "One who is called to another's side to aid him." To our side, an ever present aid through all eternity, the Holy Spirit has been called by Christ. Comforter, advocate, teacher, helper, guide and eternal friend, such is the Holy Spirit of the new dispensation as granted to us by our Heavenly Father.

The position of the Holy Spirit with reference to us is clearly shown by the prepositions used in the verses. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth by you and shall be in you." "With you, by you, in you. With you, in the fellowship of His everlasting presence." By you, in His personal presence." In you, "as an abiding personal energy." "With you, by you, in you, in all the eternal magnificence, love and wisdom of the Triune God Himself. The Holy Spirit is the presence of Almighty God and of His son Jesus Christ, with you, by you, in you. The pronouns, as the grammarians say, are of prime importance. He is God, with, by and in man.

The Holy Spirit who is in our hearts to-day has been the dynamic in the life and consecration of many a woman since time was. In his journey up from bondage, it was the spirit of God that sustained Moses. It is the spirit of which Isaiah wrote: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." And again we read in Ezekiel: "And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." And again in Samuel and of Jeremiah is the Spirit of Saul of Tarsus. The same but, oh, how much more full. He brings to us not merely the wealth of association that crowds about the nameless God. To us, He comes as a consummation and memorial of the power, majesty and all-inclusiveness of God and of His Son our Saviour, Jesus Christ.

The Holy Spirit influences and directs every good and great movement that emanates from the hearts and souls of Christian men. God working in His Holy Spirit fills the heart of Henry Ward Beecher "ith an overwhelming love for the Southern slave, and the inspired words of that noble Christian speed the breaking of a million shackles. The auction of the slave girl in the pulpit of Plymouth church was God in His Spirit moving Henry Ward Beecher to decisive action. The Holy Spirit entered the heart of Florence Nightingale and soldiers on every ruddy field know the touch of a loving hand and the consolation of a sympathizing heart. The Comforter strikes hidden, inaudible springs in the souls of D. L. Moody, of Frances Willard and Jerry McAuley, and myriads of others, men and fallen women feel the power of the sheltering, ubearing arm of Almighty God. Everywhere he bears the voice of God within and to us are given the immortal lines of "Lead, Kindly Light" and "Crossing the Bar."

The his.ory of the presences of the Christ in the lives of nations lies in the words consummated by His Holy Spirit. All the great reforms, all the great movements that have bettered humanity have had their inception in the minds of Spirit-filled men. Who can say but that the hand and the Spirit of God have been with His hand, as it was with Israel, in her phenomenal success. To be sure we have made our mistakes. We are a far cry from the Christ ideal. But God we, nationally, revere Him more, did we but let His Holy Spirit dwell deeper and more lastingly in our national heart. He would bless us far beyond our fondest expectations. God is the God of nations. Christ came to take away the sins of the world, of nations, as of individuals. The Holy Spirit can fill a nation's heart as He people and but do God's will.

The most vital necessity in the life of the Christian and of the church is the Holy Spirit as a deep, constant, constantly freshened and refreshing, from the throne of God. Having accepted Christ and His gift for our redemption, He is the first thing that we must gain. The apostles, men of God and with Christ as they were, could do naught in the work of the evangelization of the world and of lifting mankind to the level of the Christ life until they had received the gift of the Holy Ghost. For in the first chapter of the record of the Acts of the Apostles we read that "the Apostles being assembled together" after the resurrection, our Lord "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized of the Holy Ghost not many days hence."

On the day of Pentecost they were all with one accord in one place, and the Holy Spirit descended upon them. You know the story. You know also the glorious assertion: "And the same day there were added unto them about 3,000 souls, and the Lord added to them daily those that were being saved." The Holy Spirit was necessary to the Apostles. To us He is indispensable.

We complain of the lack of sincerity, of vitality, in the Church. This age is heralded as an age of doubt and of disbelief. The Church stands almost still. Her fags flap limply in a breeze of progress that bobs straight out the engines of the millions of Satan. Sin confronts us on every hand and we make but insignificant headway against it. We fear that the Church does not enjoy a revival of the blessings of God upon her. We mourn that for one soul born into the Kingdom of God a more than equal number are seized in the snares of Satan. We pray for the upliftment of the world and we see the world slip from us.

Something is wrong. God was with the early Church. God is with the missionary in the farthest East. Thousands are being brought to Christ in India. Within our midst the multitudes of the unchurched and the unsaved appall us. Glance over the records of the apostolic church. Read the story of her growth. Is there not something wrong with us? What is the matter? Let us see. It is not that we have not the money to prosecute our work. We have more than at any time since our beginning. It is not that we have not numbers or able leaders or that Christ has grown false. The fault lies with us. The Church of Jesus Christ is not alive to the possibilities of the indwelling of the Holy Spirit. The Church needs Christ in her heart.

The fault lies not with God. It lies with us. We, it is, who have been content with but a portion of His graces when He would have given to us all. We, it is, who have been content to drift and almost to drown, rather than to lay hold upon the eternal saving power of the Holy Spirit.

Let the Church awake from her lethargy; let her unite under the banner of the cross and follow true; let her live more than she has ever lived; let her less to preach; let her show to the world that the Christ life is practical life written large; let her humble herself to herself the Holy Spirit with His gifts of toward Christ and the Father; and then will come a return of the miracles of the early Church, by which it is written, "and the same day there were added unto them about three thousand souls."

The central requirement of the Christian life is not to be able to decide definitely the date of the Flood, or to be able to assert the exact authorship of the books of the Pentateuch, or to be able, more or less intelligently, to quibble over the pin points of evangelistical dogmatism. Be not deceived, to know the Bible word for word is not to be a Christian. Spirituality is the great sine qua non of the Christ life. That we may be able to purify ourselves and to lift others up to the Christ we need the Holy Spirit. Having received power, we, bowed down, shaken together, running over in our hearts." Are we can experience the depth, the power and the world-shaking nearness of God's love, we must be reborn of God's indwelling Spirit.

Open the doors of your heart and let the blessed sunshine of God's illuminating Spirit glow in upon your soul. With you, by you, in you, let the Comforter abide. In power will He sustain you. In care He will comfort you. He will stream when you in life. He will rob death of its sting.

"Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not I would have told you." But I will pray the Father and He shall give you another Comforter, that He may abide with you forever."

A Lesson From the Butterfly.

A naturalist one day was studying a cocoon. In which a butterfly was struggling to be free. He heard it beating against the sides of its little prison, and his heart went out in pity for the helpless creature.

Taking a tiny lancet he cut away the fragile walls and released the little captive. But to his amazement it was not the beautiful creature that he had expected to see. The struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeously colored wings that he had expected to see, were a weak, shriveled members.

What was the matter with this creature that should have been so fair? The prison gates had been opened too soon, the obstacle had been removed before the struggle had developed sufficiently through struggling to be ready for the glorious flight into the sunshiny skies and among the perfumed flowers. O God, when the walls seem to close about us, when we struggle and agonize to be free, when Thou dost not cut away the barriers, is it not because, in Thine infinite wisdom, Thou dost see that we are weak and dost want us to become strong? Thou at last, when the struggle is finished, like the butterfly, we may come forth, not perhaps, in glorious robes of splendid colors as it is, but in the everlasting robes of righteousness.—Christian Observer.

A Man Worth Knowing.

I should like to know a man who just minded his duty and troubled his neighbors as little as he could, who set his own work and did not interfere with God's. He nobly he would view such working not for reward, but because it was the will of God. How happily he would receive his food and clothing, receiving them as the gifts of God. What peace would be his! What a sober gayety! How hearty and infectious his laughter. What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His very being would be his whole body would be full of light. No fear of his ever doing a mean thing. He would lie in a ditch rather. It is the fear of want that makes men do mean things.—George Macdonald.

What We Should Never Forget.

Let us never forget that what we are is more important than what we do; and that all fruit borne without abiding in Christ must be fruit of the flesh, and not of the Spirit.—J. Hudson Taylor.

Walking in faith is walking in the light of His face.

The Salt Crop.

The importance of the salt product as an article of commerce may not be generally known.' About nine-tenths of the annual consumption is of home production, amounting to nearly twenty-six million barrels, or about one barrel for every thirty persons in the country. Most of the salt is produced in Michigan and New York. It is largely used in industries of meat packing and fish curing and dairying, also for various other manufactures. The average price last year was a little over twenty-three cents a barrel, which is below that of the previous year.

NO BIRCH RODS NOW.

"The rond to knowledge, nowadays," said the first old schoolmaster, "is too swift and too easy. It's a regular railroad."

"Yes," agreed the other old pedagogue, "and it's a railroad with fewer switches than are necessary."—Philadelphia Ledger.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 11.

Subject: Jesus in Gethsemane, Matt. xxvi., 36-50—Golden Text: Luke xxii., 42—Memory Verses, 38, 39 —Topic: The Agony of Jesus.

I. Jesus enters the garden (vs. 36, 37). 36. "Then." This was about midnight. "Cometh." After they had left the upper room where they had eaten the passover supper. "With them." There were only eleven now; Judas was absent making arrangements for the betrayal. "Into a place." Jesus oftentimes resorted to this quiet retreat with His disciples (John 18:2) for refreshment, retirement, quiet instruction and perhaps prayer. "Gethsemane." The name means oil press, an emblem of trial, distress, agony. "Sit ye here." He left eight of the disciples at the entrance of the garden. "Pray." Christ frequently went alone to pray.

37. "Took with Him." Farther into the garden, to a spot more retired. In this hour Jesus needed human sympathy, even that of those who "tread the wine press alone. "Two sons of Zebedee." James and John. The three disciples Jesus took with Him had been witnesses of His transfiguration and glory, and were now to behold His humiliation and agony. "Began to be sorrowful." To be overwhelmed with the most exquisite sorrow, and overwhelmed with deep anguish. "Very heavy." Sore troubled; a stronger word than He used before. "The bitter cup of sorrow (vs. 38, 39) of shame, pain and death." It was agony that would destroy His life if He continued in it. Here it became so great that His sweat was as drops of blood falling to the ground. "Tarry ye here." Spoken to the eight disciples.

39. "A little farther." About a stone's cast (Luke); 150 to 200 feet. There were then with Him only the little company—the eight, the three, and Jesus Himself. "Fell on His face." This was the ordinary posture in prayer (Numbers 16:22). Jesus asked was great, and deep humiliation required. "O My Father." Set between the knees and the forehead brought to touch the earth. "My Father." In all our addresses to God we should eye Him as a father—as our Father, and it is in a special manner helpful to do so when we are in trouble (Heb. 4:15, 16). "If this great horror of Jesus in the garden arose, not from fear of failure, but from fear of failure, through physical suffering to reach Calvary and so lose all for which He left heaven, "for a little." In a little while. If I should die here in the garden instead of dying on the cross, as foretold, the purpose of God suffered to Him by His Father's will.

II. The disciples asleep (vs. 40, 41). 40. "Cometh unto the disciples." He did this three times during this awful hour. He apparently desired communion with them and the sympathy and comfort which they could give. "Asleep." Luke says they were sleeping for sorrow. "Sorrow." Peter had just made loud boasts (vs. 33, 35). He was suffering for them, but only expected that they would watch with Him. "One hour." Sometimes Christ continued in prayer all night. He was only asked them to watch with Him one hour.

41. "Watch and pray." A testing time is coming and you will need to watch carefully and pray earnestly, in this garden of the betrayal and Peter's prey to the world, the flesh and the devil. "The spirit indeed is willing." They desired to watch with Him and to pray, but their bodies and minds were weak.

IV. Jesus prevails in prayer (vs. 42-44). 42. "The second time." His going the second and third times shows how great was the burden and the struggle. "Except I drink it." Jesus knew the cup must be drunk. "Thy will be done." Jesus had gained the victory. But Jesus was to be victorious in the hour of approaching multitude and saw the lanterns and torches He aroused the sleepers. 45. "Sleep on now." Jesus had "tread the wine press alone. "Two sons of Zebedee." James and John. The three disciples Jesus took with Him had been witnesses of His transfiguration and glory, and were now to behold His humiliation and agony. "Began to be sorrowful." To be overwhelmed with the most exquisite sorrow, and overwhelmed with deep anguish. "Very heavy." Sore troubled; a stronger word than He used before. "The bitter cup of sorrow (vs. 38, 39) of shame, pain and death." It was agony that would destroy His life if He continued in it. Here it became so great that His sweat was as drops of blood falling to the ground. "Tarry ye here." Spoken to the eight disciples.

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